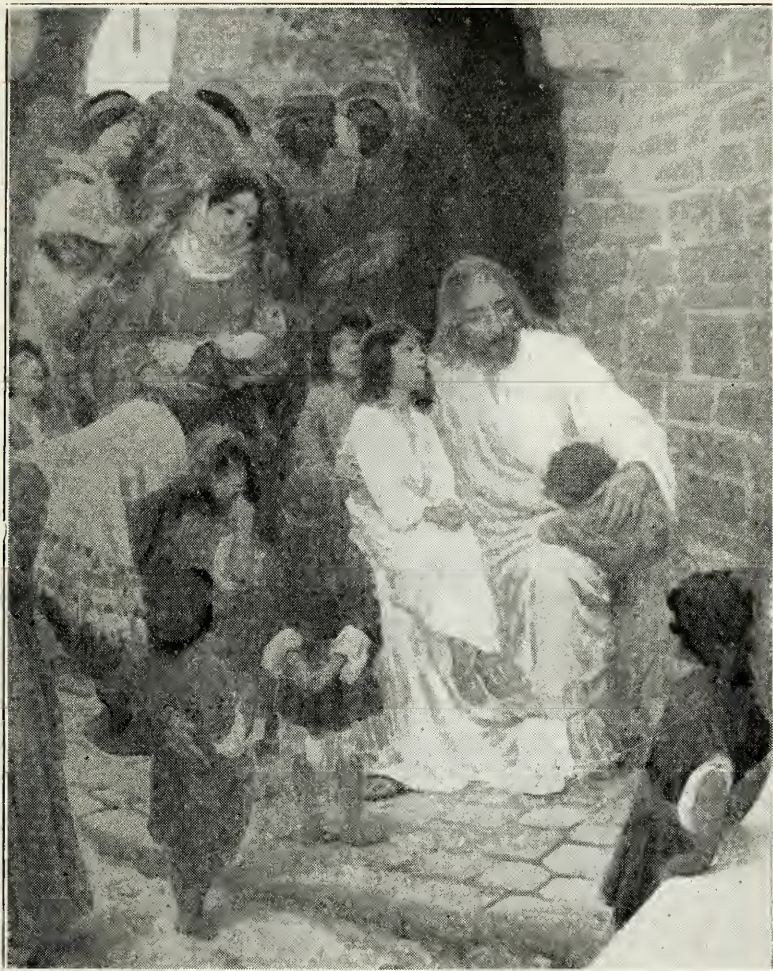


Millennial Star



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Christ And The Children

"Suffer little children to come unto me."

(See page 530)

**EUROPEAN MISSIONARY EIGHTY
YEARS OLD TODAY**



Elder Matthias F. Cowley

“His clear voice and eloquent speech have been heard and his preaching has been effective in thirteen of the countries covered by the European Mission.” (See page 536)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—Matthew 7: 1-2

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THIS WEEK'S COVER—

THE beautiful painting of Christ showing His love for children is reproduced on the cover of this week's STAR. A lesson of love is taught to the world. "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (St. Luke 18: 15-16) (See page 530)

Sixty Years of Primary Work

By MARIE WALDRAM

British Mission Primary Organization Superintendent.

SIXTY years ago today, the Primary organization of the Church of Jesus Christ of Latter-day Saints held its first meeting.

It was a woman who was the great pioneer of Primary—a woman who had the vision to see the need of guided activity for all children. Aurelia S. Rogers, a resident of Farmington, Utah, the daughter of a former minister, a teacher by nature, and a mother, saw the need of creating an atmosphere of culture, refinement, and organized activity to counteract the many obstacles of pioneer life under which all children were living.

In the spring of 1878 Eliza R. Snow and Emmaline B. Wells went to Farmington to visit a Relief Society Conference. To them Mrs. Rogers suggested an organization in which little boys and girls could be taught how to behave properly. The visiting women carried the word to the presiding authorities, who approved the movement with enthusiasm.



Marie Waldram

On August 11th, 1878, Aurelia Spencer Rogers was set apart as president of the first Primary Association in the Church. At the first children's meeting, held August 25th, 1878, in Farmington Ward Meeting House, there were present one hundred and fifteen boys and one hundred girls between the ages of six and fourteen.

"The aim of our Primary meeting," said the new president in her first address, "is to assist the parents in training their children—in everything that is good."

And so the Primary was born.

The first years were difficult, as are the years of all new born things. Determining a course to follow, choosing leaders for the children, overcoming the obstacles that naturally came from a pioneer existence were some of the problems that the new primary officers had to face. But characteristic of all Latter-day Saint Pioneers, they never lost courage, faith or determination, and the organization progressed well during its infant stage.

Growing into maturity was a highly successful and interesting experience for the Primary. It grew rapidly. The organizations increased in numbers so quickly that "Stake Committees" and a "Central Board" became imperative. At a Primary session of the Sisters' Conference of the Salt Lake Stake, held Saturday, June 19th, 1880, Sister Louise B. Felt, an active worker in the Primary from its inauguration, was sustained general superintendent to preside over all the Primary Associations of the Church.

After forty-five years' service rendered by Sister Felt, Sister May Anderson was sustained as General Primary Superintendent. She still presides over the Primary, grown now to include organizations all over the world.

For its sixty years of existence, the Primary has much to show. Nearly 100,000 children are reached each week by its organizations in 22 different nations. In its rolls are children professing all kinds of religion, children coming from all ranks of life. Training youth in such great numbers in the same manner of living and worship truly helps to weld the world of the future into a congenial brotherhood similar to that taught by the Master during His earthly mission. "Suffer little children to come unto me" is an enduring principle the Saviour gave to the world, and the Primary organizations are seeking to follow it today.

Besides the religious training afforded these children the world over, they are taught a more practical, everyday religion—that of keeping the body fit and healthy. Second only to the desire to teach the Gospel of Jesus Christ to the children comes the desire of the Primary to keep children clean, healthy and normal. So children spend one day a month in Primary learning lessons about keeping the body clean inside and out, drinking milk, eating fruit and vegetables, taking sufficient exercise for proper development and growing into normal adulthood.

For a third aim, the Primary seeks to direct all leisure activities of the children. This is a huge task, considered in the light of the boundless avenues of modern day leisure time programmes. Children are taught to do busy work, to do things with their hands, to play, to ramble with nature until she is appreciated, to sing many lovely songs, and to take part on public programmes so that they will gain self-confidence. The Primary desires to make well-balanced, normal, happy, humble characters out of the mouldable childhood that comes to it every year. It believes that "character is being, not talking; living, not knowing."

To fail to mention the Primary's Children Hospital in Salt Lake City, Utah, for poor, crippled children would be to fail to mention one of the finest results of the Primary's progress. Primary children share their pennies each year to help maintain this hospital, which had its birth in 1911. To date, one thousand nine hundred cases have been treated. The rules of this hospital provide that any child of Primary age whose case is curable and whose family is unable to pay the expense necessary for treatment may become the child-guest of the Primary children of the Church. The best of medical skill is given and the tenderest nursing administered. In a realistic way the hospital shows the result again of the fine foundation and excellent ideals upon which the Primary operates.

So sixty years have passed since its birth. And to what shall the Primary look ahead? Surely, to a continuation of such fine objectives and aims as has been its standard for this more than half a century; to a yet wider expanse of children material; and to some sort of actual results of the present programme. If the new generation could be clean, healthy and normal, if it could spend its leisure time profitably, if it

could be religious, deeply and sincerely—these would be results the Primary would like. If a new generation, these children of every nation, could live in peace because it has been taught to “love thy neighbour as thyself,” because it has been taught that there is only one true Gospel—that of the Lord Jesus Christ—then surely the result would be real. If the new generation could be prepared, to a man, to live eternally in the presence of the Master, who shall come—then the result would be worth these sixty years—yes, worth a thousand times sixty years—of toil and labour.

Primaries in the British Mission have not been established so long as sixty years, but there are most interesting and fascinating stories, told by the people who have experienced some of the struggles and joys of the birth of the British Primary. As far as twenty years back there were pioneers who taught children in their homes, who struggled, with little knowledge of the “proper” way, to begin the organization in Britain which has grown with such satisfactory development.



May Anderson

Today there are approximately 45 Primary groups in the British Isles with about 1,000 youngsters in attendance each week. Nearly two-thirds of this number are children who are not members of the Latter-day Saint Church.

As proof of the continued advancement of British Primary work, a quick review of the mission-wide activity for the past year is pointed out. At the recent Bradford M.I.A.-Primary Convention twenty-five children performed on Sunday morning, June 5th, to open the Sabbath session of the three-day meet. The small children represented virtues as personified by different flowers. Each child spoke his piece or sang his song admirably. The colourful costumes, the huge

flower basket in which they stood, the sweetness of their voices in song and poem, the naturalness of their actions, all set the atmosphere for a successful day.

From the mission come reports from the Primary supervisors of the individual activities such as rambles, May festivals, carnivals, Sunday evening Primary conferences, playlets, parties and all forms of busy work.

But the best result I know of British Primary success came when a Primary teacher met a young man—a fine young man—who said, “I remember what you taught me in Primary, and that’s why I am happy in my ordinary, honest labour from day to day.” That is the result the Primary wants—happiness exemplified in fine types of manhood and womanhood.

To Sister Rogers, the founder, Sister Felt and Sister Anderson, the women who carried on, we pay our homage. And to the Primary children the world over we give our hand and our heart—strength to carry on, faith to reap the results which the sixty years have so fittingly prepared.

Joseph Smith—A Truly Great Man

By ELDER THORNTON Y. BOOTH

APPROXIMATELY 115 years ago there was an obscure, uneducated farm boy who had gained a little local publicity through his claim of having witnessed a divine manifestation. He was bold enough, too, to prophecy that his name would be "Both good and evil spoken of among all people." Towards the fulfilment of this prophecy he now has both fame and notoriety in every Christian nation in the world, and upon many of the islands of the sea.

Those who brand him infamous do so, almost without exception, because they have heard slanderous remarks concerning his personal character. It is usually through no fault of theirs that they so believe, it is the only attitude that the world has given them. They have had no opportunity to hear any other.

Those who believe in and emphatically preach his greatness do so because he has left them a priceless inheritance in his writings, teachings, leadership and example. To the slanderer they point out, "A good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruit . . . Wherefore by their fruits ye shall know them." (Matthew 7: 18, 20)

It is interesting to note that the huge majority of the attacks made upon Joseph Smith deal with his supposedly bad character. It is rare indeed that an issue is made of his principles as he wrote them, although many times his teachings are corrupted to fit the character carved out for him. It is interesting also to note the opinions of the greater men of his age, men who were interested in him as a man, and who carefully studied him and his works.

Josiah Quincy, mayor of Boston, Massachusetts, wrote of the Prophet, "With the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph." The *New York Times*, on September 14th, 1843, said, "He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society."

Do his accomplishments justify his being called great? Consider what he brought to the world.

Perhaps his greatest work is the Book of Mormon, which bears his name as translator only, not as author. Briefly, it is a history of ancient peoples who lived on the American Continent from the time of Babel until 400 A.D. Its writers set forth a profound and vital philosophy of life which cannot be ignored, once comprehended. Contrary to popular belief, the book is not a substitute for the Bible, but is meant to bear additional testimony to the truths found in the Bible, and to be used in support and affirmation of that book.

Had it been possible for Joseph Smith to have brought forth

the Book of Mormon as his own work, free from divine aid, he would have been hailed as a literary genius. Because he gave his Lord the credit for his power, he received persecution and mockery.

The Doctrine and Covenants is a collection of the revelations received by the Prophet.



Joseph Smith Monument

Again, could he have given them to the world as his own ideas, he would have been recognized by all as a deep-thinking philosopher, even though his views at the time seemed revolutionary. Because he gave the credit to his Maker, those who could not believe that God speaks to His children called him an imaginative man. Among other things this book contains a code whose strict observance has led the Mormon people into an unequalled health standard, one which gives them a 10 years longer span of life, and that comparatively free from the diseases common among men. Doctrinal points such as the relationship of knowledge to salvation, the relationship of law to God, and others, are explained fully in this book. It also contains many prophecies, some of which have been fulfilled, some of which are being fulfilled, and some of which are yet to be fulfilled.

His teachings, which have, with the above named books, stood well the test of time, included the idea that God is a God of love, and mercy and hope; and not of hate, and revenge and despair for those who know Him not, as was being taught by preachers of his day. He also taught that upon man himself rests the responsibility for his own salvation. Through the atonement of Christ the way has been opened. He has taken away the sin of the world, and given us the laws to obey, and the things necessary for us to do to gain salvation. Man himself chooses whether or not he walks the path set out for him.

He gave an unparalleled example to his followers. Driven from state to state, persecuted, mobbed, slandered, he still lifted his voice maintaining the truth of his teachings. He was there at all time to encourage, direct, inspire.

He was arrested scores of times, acquitted every time but the last, when, after refusing to flee, though stating "I am going like a lamb to the slaughter," he was murdered in jail by a raging mob.

And for what? Because he said, "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it." He sealed that testimony with his blood.

Can you wonder that his three-quarters of a million followers in 30 nations today proudly point to him as a truly great man?

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

THE BOOK OF MORMON

THE Book of Mormon is the scripture written by prophets of God who, with their people, lived at one time upon the Western hemisphere. They occupied the American Continent from about 2200 years B.C. until 400 years A.D. The Book gives an account of a colony which came from the Tower of Babel, and of two other colonies which came from Jerusalem. Each of these peoples attained a high degree of civilization. They built many cities, towers, temples and roadways.

Through fighting among themselves the descendants of the colonists from the Tower of Babel were utterly destroyed. They were called Jaredites after Jared, their first ruler. They had inspired prophets who taught them the gospel of Christ, and predicted His atonement and His coming in latter days to reign upon the earth as the ruler of all nations. The Book of Mormon gives a brief account of their rise, progress and fall through their wickedness and apostacy from the truth.

The colonists from Jerusalem were divided into two nations. One was known as the Nephites, after their prophet Nephi, and the other as Lamanites, after their leader Laman. Eventually in warfare the Nephite nation was utterly destroyed. The American Indians are the descendants of the Lamanites. The Book of Mormon records their history, their doctrines, and their prophecies.

The Book of Mormon is the book referred to in the 85th Psalm, and in the 29th chapter of Isaiah, for the plates from which it was translated were taken from the dust of the earth. It is the record of the stick of Ephraim, as the Bible is the record of the stick of Judah, as mentioned in the 37th chapter of Ezekiel. The Nephites and Lamanites were literal descendants of Jacob through his son Joseph, and are the other sheep of the fold of which Jesus spoke. (John 10: 16)

The discoveries in North, South and Central America made by archaeologists bear out the statements of the Book of Mormon. Three witnesses bear a solemn testimony that they saw the plates and handled them, saw the angel who delivered the plates to Joseph Smith and heard the voice of God testifying to them that the Book was true and had been translated by the gift and power of God.

To all mankind this promise is made: "If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10: 4)

Tens of thousands of honest people have put this promise to the test, and bear a solemn testimony that the Book of Mormon is true and has a divine origin.

THURSDAY, AUGUST 25, 1938

EDITORIAL

Eighty Years Old Today

THE oldest, both in years and in missionary service, of all who are serving as missionaries throughout the European Mission today is Matthias F. Cowley. And he is the noblest Roman of them all!

On August 25th, 1858, eighty years ago today, this valiant preacher of the Gospel was born in Salt Lake City. When he sails for America tomorrow, with his wife and daughter and her husband, Dr. Edgar B. Brossard, he will have completed in vigorous and effective, yes in a thrilling way, his activities in this land as preacher and missionary of the Church of Jesus Christ of Latter-day Saints.

Preaching In Many Lands

WHILE most of his efforts have been devoted to work in the British Mission, his clear voice and eloquent speech have been heard and his preaching has been effective in thirteen of the countries covered by the European Mission.

Previously this ardent preacher of righteousness had raised his voice in presentation of the Gospel truths and borne his powerful, faith-promoting testimony in every state of the United States and also in Canada and Mexico.

It would be difficult to imagine a more fitting climax for a life devoted to reading, studying and teaching the Gospel of Jesus Christ than that which has come to Elder Cowley in this mission field, where, in addition to doing outstanding work as a missionary, he has had the joy of visiting the Isle of Man—the birthplace of his paternal ancestors—and England—the land of his wife's ancestry. In both of these places he and his wife and daughter have done work in genealogy which has brought to them great satisfaction.

All of his experiences on this mission, recorded daily in his journal, will be most interesting and profitable reading.

Patriarch's Blessing Fulfilled

IT is of interest to know that over forty years ago a patriarch gave a blessing to Elder Cowley stating that his voice "at a good old age, would be heard strong and loud in foreign lands in defence of the truth." The promise of the patriarch is thus fulfilled in full measure, rounded up and overflowing.

His many outstanding and desirable qualities create in him a personality strong and attractive. His gentleness and his ever-present sense of humour endear him not only to the members of his family and to his host of friends, but to all who have the good fortune to know him.

The family of Matthias F. Cowley is one that would warm the heart of any parent. Its members are faithful and stand high in intellectual attainment. Six sons have fulfilled missions. One of these, Matthew, is now president of the New Zealand Mission. Three have given service to their country. His son, Samuel, while serving in the United States Department of Justice, made for his country the supreme sacrifice.

Talks On Doctrine.

THE clearness and forcefulness of the convictions and expressions of Matthias F. Cowley have not been confined to his preaching, eloquent and powerful as that preaching has been, for he has also wielded a powerful pen. His volume *Prophets and Patriarchs* and his *Life of President Wilford Woodruff* are evidences of this, and many missionaries have looked upon *Cowley's Talks On Doctrine* as one of the most useful pieces of literature for missionaries that has been written.

And now at the age of eighty, with his unusual memory and his keen observation, he is well qualified to write and speak effectively concerning the leaders of the Church, for he has known many of them intimately, including all the presidents of the Church, except the Prophet Joseph Smith.

Ability To Approach Leaders

HE seems to have had from his young manhood the ability to approach and make friends of leading characters. Boldly in his youth, for example, while on his first mission to the Southern States, he called upon David Whitmer, one of the Three Witnesses of the Book of Mormon, and heard from his own lips the faithful and impressive testimony which David Whitmer bore to the end of his days concerning the divinity of that sacred record.

Boldly, too, he called upon General Doniphan and heard from him personally the facts concerning his refusal to obey the command of his superior officer to shoot the Prophet Joseph Smith and his associates.

All Do Him Honour

TO Elder Matthias F. Cowley upon his reaching the age of eighty and in happy remembrance of his effective, unselfish service as a missionary in the European Mission, and particularly in the British Mission, the MILLENNIAL STAR and its readers, the saints and the missionaries with all their hearts say: "We appreciate your coming into the mission field. You have filled us with ambition and inspiration. You have set an example of unselfish devotion and effective effort it will be difficult for others to follow. All who have felt the warmth of your handshake, all who have listened to your inspired teachings, all who have read your helpful messages in the STAR, unite in an appeal to our Heavenly Father for His choicest blessings to be yours, for your life to be continued long and for every day of it to be a day of joy. Your burning testimony has stirred us tremendously. It gives us delight to know you and to do you honour."—RICHARD R. LYMAN

The Soul's Fire

By JEREMIAH STOKES

"IT is my purpose to have the boys attend the meeting and bring back the details of what is going on. Do you agree that I am right, Porter?"

"You are, Joseph, exactly so."

"I wish, then, that you would remain in the other room and listen to what is said, when the boys come. Better withdraw now for they may be here any moment."

In the course of a very few minutes the boys and Mr. Harris came in. When they were seated, Joseph, addressing the young men, asked, "Who invited you boys to come to the meeting?"

"William Law," replied Robert, "and the meeting is being held in his new brick house."

Begin Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. The Mormons are driven out of Missouri by the Governor's orders, but establish a prosperous community at Nauvoo, Illinois. Besides outside persecution, traitors arise within the ranks. A member warns Joseph of a secret meeting being held to which his boys have been invited. The Prophet asks to see the boys.

"This is a very important matter, boys," Joseph explained, "and I want you both to be perfectly frank with me, perfectly honest. Tell me, do you feel that you can go to this meeting and bring back the details of what is said, and keep it secret from everybody except those of us who are here present? If you feel that you can do this and are willing, it will please me very much."

"We'll do it, President Smith, and be glad to," the boys agreed.

The lads left for the meeting and it was two hours or more before they returned. When the youths finally came, they were all but exhausted from their terrible experience.

"When we got to the place," young Harris began, "it was surrounded by men with guns guarding the house. We got in and there was a lot of fellows, Laws, Fosters and Higbees and others, talking about killing you. They said you was a fallen prophet and that you should be put to death. They also said you and your brother Hyrum had committed a lot of crimes. There was a lot of men there, also three women who wore veils. A lot of 'em was new members because they had to take an oath to belong to the club. Francis Higbee called 'em one at a time to make a pledge after he read the oath. He said it so many times I can remember it. This is what it was:

"'You solemnly swear before God and all holy angels, and

these your brethren, by whom you are surrounded, that you will give your life, your liberty, your influence, your all, for the destruction of Joseph Smith and his party, so help you, God!’

“And all of ’em said, yes, they would, but us. He read the oath to us but we wouldn’t say yes. We told ’em you hadn’t done any wrong to us and we wouldn’t agree to make such a promise. Then we went to go, but they wouldn’t let us get out. They said we knowed their plans and they wouldn’t let us go unless we took the oath. We still refused and then they took us in the cellar and said they were going to kill us so we couldn’t tell what we knew, but some one said my parents might know where we were and that they would come and find us dead. So they let us go, but they promised to kill us if we told any one what we had heard or what was there.”

“You have done me a wonderful service, my brave boys,” said Joseph, when the lad had finished, “and I shall never forget your loyalty to me. Tell this experience to no one, for it will surely get you into trouble if you do.”

“I’m sorry, Joseph. It is a dreadful situation,” Rockwell sympathized as he came back into the room. “I wish I could do something to help you.”

“You do not know, Porter,” the Prophet said, “how all this trouble will end; but I do. I fully comprehend it. I shall suffer, perhaps give up my life, and many of the Saints will do the same, but this work will go on forever.”

Shortly after this event a conference of the Saints was held. In his talk, the Prophet referred to the wickedness of some people in the world and couched his closing thought on the subject in these dramatic words:

“This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did to them, they would put Him to death. But I defy all the world to destroy the work of God; and I prophesy they never will have the power to kill me *till my work is accomplished and I am ready to die.*

“I am exposed to far greater danger from traitors among ourselves than from enemies without. But this treasonable course, like unto that of Judas Iscariot, even though it lead to my destruction, yet will it avail them nothing but sorrow, misery, and a dishonourable name among men.”

Immediately following his public charge that there was treachery within the Church, he caused complaints to be issued against Robert D. Foster, William Law, his counsellor, and others, asking them to appear before a Church tribunal to be tried for their fellowship. The trials were held, and the men were proven guilty of conspiracy. Thereupon a general vote of the Saints was taken, by which the offenders were excommunicated from the organization.

Foster and a Joseph H. Jackson procured an indictment against the Prophet for perjury. His acquittal soon followed, but his enemies did not let a moment lapse between thrusts. Following their attempt to bring him to trial, they started a publication called the *Nauvoo Expositor*, the object of which

was to "advocate the unconditional repeal of the Nauvoo Charter; to restrain and correct abuses of the unit power; to ward off the iron rod which is held over the devoted heads of the citizens of Nauvoo; to advocate disobedience to political revelations; and to censure and decry gross moral imperfections wherever found, either in plebeian, patrician, or self-constituted Monarch—to advocate the pure principles of morality."

Only one issue of the *Expositor* appeared. It was promptly declared a nuisance by the Nauvoo City Council and was ordered abandoned. City Marshal John P. Green was directed to carry out the decree of the council. With a few men he proceeded to the place; and finding the office locked, he broke open the door, pried the type, carried out the press and burned the printed papers that were found.

The conspirators, enraged over the action of the city council, fired the building and fled to Carthage, spreading the report that the Mormons had driven them out and that their lives were in danger. The lies and the incendiary trick had done their deadly work.

Francis M. Higbee now rushed to Carthage and swore to a complaint before Justice of the Peace Thomas Morrison, charging Joseph and the city council with riot committed in destroying the *Expositor*. The next day Constable David Bettisworth served the warrant which directed that the men appear before Justice Morrison, "or some other justice of the peace for trial." All the men obtained a writ of habeas-corpus from the municipal court of Nauvoo, and after the hearing, they were discharged. When Bettisworth returned to Carthage without his prisoners and related what had occurred, Higbee and his confederates became enraged and spread the spirit of hostility and revenge in every quarter.

Joseph dispatched a messenger to Washington, with a report to President Tyler, asking for protection against the threatening mobs. The President at once placed Nauvoo under martial law, and the Legion was mustered into service for the city's protection. Lieutenant-General Joseph Smith was in command. He came dressed in uniform ready to quell riots and to repel attacks. Upon a platform in a public place he took his position to inspire his men to defend their liberties. There was no tremour in his voice, no pallor in his face, no fear in his heart.

He drew his glistening blade, held it up before his troops, and exclaimed:

"It is thought by some that our enemies would be satisfied by my destruction, but I tell you as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of spirit of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach to this generation.

"And before I will bear this unhallowed persecution any longer, before I will be dragged away again among my enemies

for trial, before I will see our women ravished and the Saints driven and despoiled of their property, I will fight them with the gun, the sword, the cannon, and with whirlwind and thunder, until they are used up like so many Kilkenny cats!"

But the Prophet's fearlessness had no deterrent effect upon his enemies. They persisted in their hostilities waxed more aggressive than before and countered with an attempted criminal action. Francis M. Higbee swore to a complaint at Carthage, charging Joseph and members of the city council with riot committed in destroying the *Expositor*. Indictments were returned against the men and arrests followed; but the charges were not sustained before the court and the defendants were discharged.

The sting of this defeat provoked the conspirators to organize the inhabitants of the surrounding territory for an aggressive campaign against the Mormon leaders.

They held indignation meetings at Carthage and Warsaw and procured the passage of resolutions which read:

"We hold ourselves at all times in readiness to co-operate with our fellow citizens in this state, in Missouri, and in Iowa, to exterminate, utterly exterminate, the wicked and abominable Mormon leaders, the authors of our troubles."

Distraught over the lowering clouds of trouble that were becoming blacker with each recurring day, the Prophet wrote to Brigham Young and other apostles who were away upon missions.

"Come to Nauvoo at once," he said, "you are needed here to help to guide the Church through the trials of persecution that are coming upon it."

He also wrote a letter to Governor Thomas Ford, of Illinois, saying:

"Sir: Meetings of organized mobs are being held at Warsaw and Carthage, at which resolutions have been passed, which have been published in state papers, threatening the lives of the leaders of my people and the extermination of the Saints. Will you come to Nauvoo and make your own investigation? This should be done without delay, for the situation is grave and needs your immediate action."

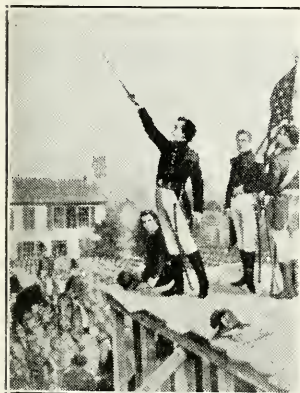
In a short time Joseph received a letter from the Governor. It was dated at Carthage and read:

"Sir: I am here in the interest of peace. I request that you send some well-informed and discreet persons to meet me here."

"And I requested the Governor to come to Nauvoo, the seat of trouble!" thought the Prophet as he read the communication.

He called upon John Taylor and Dr. John M. Bernhisel and requested them to go to Carthage, to meet Governor Ford. They performed the mission promptly and returned to Joseph's house to report the results of their conference.

(To be continued next week)



"He drew his glistening blade, held it up before his troops."

What Authorities Say of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

BOXING

MAX SCHMELING, world-famed prize fighter, never goes into special training periods before his fights according to pugilist authorities. Schmeling is always "in training." He never smokes nor drinks because he realizes the ill effects of the same.

GENE TUNNEY, at one time acclaimed the greatest fighter of all time, refused a considerable sum of money offered him by tobacco manufacturers if he would write a puff for their cigarettes. In refusing to do this, Tunney told them that an athlete cannot keep fit if he uses tobacco or alcohol, and that he believes everybody should do their best to keep fit.

JACK PETERSEN, a champion pugilist, once wrote: "I do not hold it a special virtue that I do not smoke nor drink. I do not do so because I am decided that it would not be to my good, and that until the time comes when perhaps it would be better to leave fighting to others, I must lead the life of a Spartan.

JIM JEFFRIES, a world ex-Champion, in reply to the question why England is falling behind in the sport of boxing, said: "Because they are ale drinkers. Beer makes a man slow. They will never have good fighters in England until they cut out the ale."

JACK DEMPSEY, one time world champion, once stated: "I am a total abstainer, and have always been one. The life of any athlete, particularly a champion, is usually a short one. I have always been a believer in physical training, and despite my many engagements, I always find time to devote a little of each day either in a gym. or doing road work. . . . You can say from me that I am opposed to spirits in any form for any young man who desires to compete in sports."

News of Current Interest

THIRTY MILES per day will be covered by a group of Montreal college students who are planning to tour Europe on bicycles. Their schedule includes visits to England, France, Belgium, Germany and Italy.

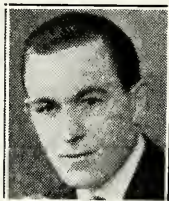
LEMONS are not easily grown in the mountainous state of Colorado, in Western America, in fact there is only one productive tree known. It produces only one lemon at a time, but the fruit reaches a diameter of 18 inches, and is sufficient for three pies.

From the Mission Field

Departing Missionaries—



Elder Sorensen



Elder Evans

Elder Parry D. Sorensen, who has laboured in Birmingham, London and Manchester Districts, and as Associate-Editor of the *MILLENNIAL STAR*, was honourably released on Thursday, August 11th, and will return to his home in Salt Lake City, Utah.

Elder Edmund M. Evans, who has laboured in London and Manchester Districts was honourably released on Thursday, August 11th, and will return to his home in Salt Lake City, Utah.

Appointment—

Elder LeRoy B. Skousen was appointed supervising elder of Sheffield District, Tuesday, August 16th.

Arrival—

Elder Willard L. Kimball, of the San Diego Branch of the California Mission arrived on board the *s.s. Manhattan* on Tuesday, August 16th, and was assigned to labour in the British Mission in Sheffield District. Elder Kimball is the father

of Elder Shirley B. Kimball who is now labouring in London District.

Doings in the Districts—

IRISH—At a baptismal service held on Friday, August 5th, in Belfast Branch Hall, the following were baptized and confirmed: Dinah Ferguson was baptized by Elder Richard P. Evans and confirmed by Elder Mac C. Matheson, Ethel Scott M'Iroy was baptized by Elder Evans and confirmed by Elder John A. Shaw, Edna Winifred Bond was baptized by Elder D. Maxwell Butler and confirmed by Supervising Elder Clarence R. Silver. Elder Glen H. Grimmett conducted the service, with Elder J. Alvin Campbell as principal speaker.

Seventy-five people attended the pre-conference social held in Belfast Branch on Saturday, August 6th. President Hugh B. Brown was the guest of the evening. The programme, which was arranged and conducted by Elder Matheson, proceeded as follows: A talk on Indian lore was presented by Elder Evans, followed by songs; Elder Grimmett gave a saxophone solo; a dance was presented by Sister Dinah Ferguson and Miss D. Ellison; Sister Etta M'Alpine gave a solo; community singing was led by Elder Matheson; and President Brown's remarks concluded the programme. The refreshments were served by Sister Ellen Rose, lady missionary, and committee. During the eating a quartette composed of Brother Joseph W. Darling, and Elders Matheson, Butler and Grimmett, accompanied by Elder Evans, sang.

On Wednesday, August 10th, a mystery tour was sponsored by Belfast Branch Sunday School, with Brother Joseph Ditty and officers of the Sunday School in charge. Refreshments were served at Antrim, followed by a trek to Knockagh Monument above Belfast Lough.

A genealogy class was formed in Belfast Branch on Sunday, August 14th, with President Etta M'Alpine conducting. Sister Gertrude Horlacher, Genealogical supervisor of Irish District, was speaker. A selection was given by a double mixed quartette directed by Sister Rose.

LEEDS—A Primary birthday party was held in Leeds Branch on Thursday, August 11th, under the direction of Sisters Sarah E. Laycock and Doris and Mona Camm. Refreshments were served, followed by an evening of games and other social activities. Sisters May Gardner and Louise Matheson, lady missionaries, Sister Ivy Mence, and Elder M. Floyd Clark assisted in making arrangements for the gathering.

LONDON—The first social in the new Catford Branch Hall was held on Wednesday, August 10th. The following programme was presented: community singing, including several rounds, was led by Elders Spencer W. Clawson and Grant A. Hawkes; Miss Isobel Maynard read some humorous recitations; a duet was sung by Sisters Freda Dubach and Emmy Oehlke, of Chiswick Branch; Elder Clawson sang a solo; Mrs. Amy Ware gave a piano solo; and several recitations were presented by Sister Eleanor Dennis. Refreshments were served by Sisters Elizabeth Price and Vera Kirby. Elder Sterling Jacobsen was in charge of arrangements.

NEWCASTLE — The first Sunday School outing of the Carlisle Branch was held at Silloth on Saturday, August 13th, with bathing and competitive sports as the principal activities. Sunday School Superintendent Lillian Wallace, and Sister Peggy Tiffen had charge of the outing.

NOTTINGHAM—Nottingham Branch attended an "at-home" party at the home of Sister Rhoda Tinson, on Saturday, August 6th. The group participated in games and community singing in a near-by park; the latter attracting a good sized audience.

SHEFFIELD—Doncaster Branch Sunday School children made a trip to Skegness on Monday, August 1st. Sunday School Superintendent Alvin Holton was in charge of the outing, which was well attended by both members and friends.

A farewell social honouring Elders Bryant H. Croft and William W. Rainey was held on Saturday, August 13th, at the home of District President George H. Bailey in Sheffield. A variety programme was given by the various members of the branch who were present. Refreshments were served by the Relief Society, under the direction of Sister Martha Smith.

The Rawmarsh Branch Primary and Sunday School children were taken on an outing sponsored by the officers of the organizations, on Wednesday, August 10th. The day was spent at Encliffe Woods, and following various games, refreshments were served. The affair was directed by Sister Mary Holton, Primary mother, and her assistants, Sister Elsie May Quinney and Sister Clive Snow.

DEATHS

FINLAY—Brother Arthur Finlay, 38, a member of Newcastle District presidency, died on Monday, August 15th. Funeral services were conducted in the family home under the direction of Supervising Elder William J. Telford, with Elder Byron A. Howard and John Albert Pennock as speakers. Elder Telford dedicated the grave.

SPENCER—Sister Elizabeth Spencer, member of the Doncaster Branch, Sheffield District, died on Thursday, August 4th, following a long illness. Brother George W. Thompson conducted the services, and Elder LeRoy B. Skousen dedicated the grave in Stamford cemetery.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontifrancaith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowier Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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